

The CHRISTIAN CENTURY

A Journal of Religion

Rekindling Religious
Enthusiasm

By Spenser B. Meeser

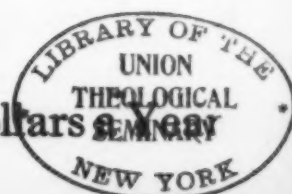
The National Council of
Congregationalists

Editorial

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EDITORIAL

Education is the Remedy

THE disturbance in the ranks of the larger evangelical denominations is fraught with peril. The constructive work of the church has been slowed up by the controversy carried on by premillennialists and obscurantists. The conservative element in these bodies believe in division and preach it. They are opposed to the universities and fight them continuously. The missionary and benevolent organizations have few cordial friends in the group. The Baptists are the latest of the evangelical bodies to hold a convention under the embarrassment of noisy disturbers, and the leaders in this denomination seem to have arrived at some important decisions. They hold that the pussyfooting program of distracting denominational attention with "drives" and pathetic appeals should be abandoned and an honest effort made to educate church people in the realities of religion. The cure for premillennialism is sound thinking about the Bible. Millions all over the land will come into the churches when they are assured that the church is not an obscurantist fossil. The idea that truth should be put under a bushel instead of on a candlestick is quite contrary to the example of the great saints of all history. Jesus did not keep quiet about things on which he differed from his Jewish brethren, or the world would have had no Saviour. Paul did not hold his peace in the synagogues for fear of unpleasantness, else there would have been no church. Suppose some one had counselled Martin Luther about holding his variant opinions as his private possession. There would have been no Reformation. If the modern Christian is to avoid captiousness on one hand, he is not to go into unholy compromises on the other. If the modern minister believes in the practice of Christian union, let no fear of secretaries and

bishops keep him from saying so. If any man has found new light in Holy Scriptures, let him declare it. Our conservative brethren have claimed free speech and they are entitled to it. If modern minded men are equally free, the resulting discussions will soon lead the church out of her embarrassments.

Discussion on Church-Going

PERENNIALY the discussion of the alleged decline of the church goes on in the magazine press. The latest is a discussion in the Outlook in which Andrew Ten Eyck alleges that church-going is very much on the decline, while Dr. Howard A. Bridgman, editor of the Congregationalist, presents an optimistic statement with regard to church progress. Something of the very indefinite nature of the evidence presented by the man pessimistic about the church may be gathered from Mr. Eyck's statements. He says: "Recently I was in a community of 2,000 people in Maryland. There were six churches there, Episcopal, Methodist Episcopal, Protestant Methodist, Baptist, Presbyterian and Catholic. Not one of these churches had a self-supporting-sized congregation, I was told. I asked the church officer how they paid the minister. 'Oh,' said he, 'the bank pays him, and then when the notes come due, the bank gets after us and we have a fair or an entertainment to raise the money.'" It is upon scattered incidents of this sort that conclusions are reached, not the conclusion which the facts would seem to exhibit to the experienced student, but the impression gained by a journalist not much used to the ways of churches. It is probably true on the other hand that Dr. Bridgman is over-optimistic. He quotes statistics and shows that the churches continue to grow faster than the population. He tells of churches

where the people cannot be accommodated for sittings most of the year. Dr. Lyman Abbott rightly raises the question whether we are not too much concerned about the church and too little about religion. The church can prosper only as the church is true to Christ and his gospel. The study of the church today is carried on too much in mathematical terms, and too little in terms of spiritual values. The Christian battle line is a wavering one with advances here and retreats yonder. The great missionary movement, and the unity movements among Christians speak of spiritual victories. The division, reactionism and apathy in many communities tell quite another story.

Birthday Illusions of Mortal Mind

ACCORDING to our mundane reckoning, July 16 was the one hundredth anniversary of the birth of Mary Baker Eddy, the founder of Christian Science. But our Christian Science friends will not have it so, because, they say, birthdays are a delusion of mortal mind, which will be good news to many who would like to forget their birthdays. For the same reason protest is made against pilgrimages to the grave of Mrs. Eddy, on the ground that it is a tacit recognition of the fact of death. Whatever we may think of a faith, or philosophy, which dissolves all our mortal life into an illusion, in the oriental manner, the date is occasion for thought about an interesting movement. When Mrs. Eddy passed away in 1910, the number of her followers in this country was estimated to be 125,000; no figures of its membership today are available, except that it has 1,800 churches. The driving force behind this remarkable development, since the publication of "Science and Health," in 1875, may be said to be the quest of physical well-being by spiritual means, in a civilization of increasing complexity and of exacting demands upon body and spirit. In a day of nerves such a cult finds vogue, especially in an age which in so many ways emphasizes the power of mind over matter, and for much good it has done in inducing health, serenity, and optimism we may be grateful—though the kind of optimism it evokes may be open to query. Much of its success is due to an able and energetic propaganda employed from the first, and to a most efficient proselytism. Also, its ecclesiasticism—iron-bound and self-perpetuating—is no small part of its strength. Lately it has been much in the courts, and there are tokens of disunion in its ranks; but it promises to persist among the religious forces of the modern world.

Paganism Still Lurks in America

A LARGE question mark has been written by most intelligent interpreters of religion over the tradition that America is a Christian nation. It is increasingly felt that there is, alas, no Christian nation in the world, and never has been. Making a nation Christian is seen to be a much more thorough-going task than was once believed. That most nations have moved in the direction of the Christian ideal when once they have perceived it, is the faith of nearly every clear-eyed observer. But candor

compels us to admit that in America there is still much of paganism. One finds queer bits of the most cruel superstition like that of the Penitentes in New Mexico where once a year an Indian is nailed on the cross and kept there for two hours as a part of the observance of Good Friday. Missionaries assert that this practice is still continued secretly in spite of the efforts of the government to root out the practice. Up and down the western coast one can find the temples of alien religions, mostly of the orient, where strange ritualistic cults challenge the sway of Christianity. Since the war there has been a great growth of spiritualism. Even if one admits that some very intelligent and educated people hold to Spiritualism in a tentative way and in the scientific spirit of investigation, one must confess that the popular practice of mediums is but a recrudescence of some of the most ancient superstitions of the race. The bald and heartless materialism of large numbers of people in the presence of the misery of the world is another evidence of the failure of Christianity to convert America to the point of view of Jesus. The task of home missions needs reinterpretation in face of the facts of strange religious belief, and of unbelief, that one finds on every hand. A home missionary society in the past has advanced the cause of its sect in competition with all other sects. Only recently through the activities of the Home Missions Council has a somewhat broader survey of the home mission task been conceived. Eventually it must be conceived by the home mission leaders that making America Christian must engage larger spiritual resources than are now employed and more diverse agencies.

Scandals in the High Schools

IT would seem that more than the usual number of scandals in high schools have developed during the past year. The result has been a large awakening of interest among high school principals on the subject of sex education. An investigation has been carried on recently for the purpose of ascertaining just how many schools now have this instruction. From Maine to California the reports have come in, and while they are not complete it would seem that already one-fifth of the high schools handle the subject in some way. In some cases the instruction falls under the rubric of hygiene, but when rightly given it should go much farther than this. Sex instruction rightly belongs with biology. When taught by an instructor who himself has the right attitude, the life process may be interpreted reverently. Much of the poetry and romance of life are connected with this theme, but on the other hand life's deepest degradations and irreverence are also connected with it. The alley interpretation of sex is a great lie. It is all that most children ever get. Many a man's chivalry for women will always be tainted with impurity for the simple reason that his first instruction in sex came from the wrong place. While some churchmen are debating what is to be the church's next great crusade in the field of personal morality following the victory over the saloon, good counsel should be forthcoming. Some would take up the fight against cigarettes. But this would seem like an effort to kill a mouse with a cannon. Is there a worse enemy of the

human race than sex perversion? Must not the fight for clean thoughts and clean lives be won by educational programs and by moral and spiritual instruction? Fundamentally the burden of sex instruction rests upon the home and the parents. The idea of loading on public school teachers every parental function is one of the great abuses of the day. But some one must educate the parents in their duty. The church might organize classes for sex instruction in the Sunday school, but this would be to invade the realm of the home. It is the business of the church to teach the parents how to teach one of life's great lessons.

The Story of She-Tau-Qua

BRIGHT, racy, gossipy is "The Story of Chautauqua," by Jesse L. Hurlbut, telling the story of an institution so completely American that it could hardly have grown in any other country. Indeed, it is so typical of the America of the '80's, with its eager, confident, buoyant optimism, that it could hardly have developed in any other period of our history. Founded by Lewis Miller and Bishop Vincent, it was intended to be a popular university, and as such did good work for many years, until it was caught in the amusement craze. For a time there was a slump, and Gunsaulus—one of the princes of its platform—used to tell, with humorous exaggeration, how he competed with trained dogs and an "educated pig." However, from this low estate it has recovered, and is now one of the greatest popular forums in the world, having reached 13,000,000 people in 1920, as we learn from a most revealing article in a recent issue of *World's Work*. It goes into almost every nook and corner of the English-speaking world, from Canada to New Zealand, and the roll call of its "stars" reads like a directory of celebrities from the political, academic and clerical world. Next year it is to be introduced into England and Scotland, with what results it will be interesting to observe. It is significant that this vast movement is in the hands of capable, Christian-minded men, who have a fine sense of responsibility, who seek to use to the full its incredible power for good. Even the drabness of Gopher Prairie was relieved, for one week, by the coming of the chautauqua.

"A Metabiological Pentateuch"

BERNARD SHAW has played a nasty trick on H. G. Wells. As all of us knew, after reading "The Salvaging of Civilization," Wells is engaged in writing a new Bible, having gotten the idea from Upton Sinclair, who forgot to give Komensky credit for it. It was to be published, no doubt, like his *Outline of History*, with pictures, on the instalment plan. Alas, Shaw has cut in ahead, and, as the "iconographer of the religion of his time," in violation of patent rights, has published "a Bible of Creative Evolution." At least he issues a Pentateuch, which turns out to be a Revelation also. For, beginning 4004 B.C., it runs "as far as thought can reach," or, to be exact, 31,920 A.D. In a long preface, to write which the book is an excuse, and which reads like a predigested Einstein, with

an admixture of fourth dimension speculation, he confesses that he is secretly convinced that he is a Great Thinker with a Message for the Younger Generation, and that his ideas have only to be rammed into a sufficient number of skulls to save the world. The new Pentateuch is orthodox in one particular; it is a stand-up fight with the Darwinians, who are the servants of the Serpent. In other respects the revelation is disappointing, in that it unveils the universe as an enormous theater where one long Shaw play—perhaps this one, which is well nigh eternal—is being acted forever and ever! The prospect is terrifying. The punishment would exceed the constitutional limit, but for the final blissful dream of man shedding one organ after another, the foot, the hand, the head, until he becomes pure spirit—and so escapes. For this relief much thanks. As a joke-book "Back to Methuselah" is a success; as a Bible it is a bore.

Making the Public Library Effective

THE liveliest theme at the meeting of the American Library Association at Swampscott, Mass., recently, was the subject of library publicity. Most communities have acted as if all that is necessary to make a library is a nice building and a collection of books. But the fifteen hundred librarians who met in convention believe that books have to be "sold" to the people. Most of us read a book only on the recommendation of a friend. When a volume continues to be talked about in our presence we begin to feel that intellectual respectability demands of us a knowledge of that book. It is publicity that makes certain books the vogue, and the lack of publicity has sometimes buried for a whole generation a literary treasure destined to prove of enormous value in a later period. Among the allies of the church are to be found few better friends of the church than the librarians. The thoughtful and intellectual attitude that is begotten by an acquaintance with the world's best literature is the very soil in which religion may be planted. The librarians are beginning to realize that they must find a closer bond of sympathy with the church, and live ministers are seeking to co-operate with the library. If the church bulletins in a given city will call attention to the great and urgent books now appearing these books will be made popular throughout the whole city. The church should send its workers increasingly to the public library. The Sunday school worker will find pedagogy, psychology and Bible study manuals there. The missionary group will find the books they need. Many pastors of meager resources must find their spiritual pabulum in the library. This makes the community library rank significantly among those forces that work for the building up of the kingdom of God.

Sun Yat Sen at the Front in China

DR. SUN YAT SEN is by all odds the most interesting man in all China. In season and out of season he has stood for true democracy in China against conservatives and militarists, sometimes at the expense of his life. During the war the military party gained the upper hand

and China joined the allies. The constitutional parliament of China has recently elected Sun Yat Sen, veteran reformer that he is, as president. The parliament holds the city of Canton, while the militaristic government is located in the ancient capital at Peking. The importance of Peking in the thoughts of the ignorant is large, of course, but the educated class in China grows continually. Newspapers all over the empire are making the people intelligent with regard to the facts of government. The government of Sun Yat Sen is now asking recognition at the hands of the leading civilized nations of the world. The calling of the Washington disarmament congress with the question of the orient lying at the heart of the discussion is an epoch making fact. Chinese liberals blame the citizens of the United States for bringing the military party into power. If the rights of the Chinese are being invaded by the party in power, there is opportunity at the coming international discussions to remedy that. China will either go forward to complete democracy or will be partitioned by the powers. Its civilization is too ancient to be overridden by upstart civilizations from the west, and partition would only mean a long drawn out struggle in which blood would flow and which would at last align the orient against the occident. All those things that the Christian conscience is interested in are better conserved under a democracy. Under the presidency of Sun Yat Sen China would have schools, and the missionaries would have free course in their philanthropic ministries. Under arrogant militarism this would not be the case. In no single year has fate held in her hand so much for China as in this present year. The destiny of one-fourth of the world's people will be in the hands of the diplomats.

"The Lost Spirituality of Politics!"

THE new editor of the Century Magazine strikes a fine and high note in his editorials, as in his public addresses. He feels that something noble, something spiritual, is lacking in our present leadership, and that unless we recapture what Morris called "the glimmer of the open light" we cannot find a way out of the blind alley into which we have wandered. To describe this lost power one turns to an essay entitled "The Spiritual Quality," by E. S. Martin, editor of "Life," and reads these golden words, which explain the dearth of leadership today: "What is the spiritual quality? It is not piety in the common sense; it is not necessarily religiousness; but though it may be consistent with any kind of religion I do not understand how it can be consistent with none. It is consistent with money-getting and with indifference to money; with ambition and with modesty; with great powers and with lesser ones, but hardly with stupidity, for it is itself a quality of intelligence. Let us call it a grasp of certain great truths, the knowledge of which is revealed to some babes and denied to some learned; which comes more by conduct than by study, and more perhaps by breeding and the grace of God than either. Emerson had it. Lincoln had it. McKinley had it, and the shrewd Hanna recognized it in him. Able men lacking or losing this quality cease to be able to inspire, and fail of leadership."

The Congregationalists at Los Angeles

UNLIKE the national gatherings of the less democratic denominations such as the Baptists and Disciples, the National Council of Congregational Churches which convened the first week of July in Los Angeles, was not diverted from nor interrupted in the orderly and deliberate consideration of its business. With less than 500 delegates, representing the associations of Congregational churches the country over, it was quite improbable that certain influences which have been disturbing other communions should find field for their operation. Yet it is only in recent years that Congregationalism has undertaken earnestly to organize itself on the principle of democracy. The historic independency of the local church has given way in the past decade to the principle of interdependency, which is the only principle on which group action can be taken in a democratic fashion. Since organizing the National Council, the independent churches of Congregationalism have found themselves in possession of a technique through which the common will of their communion can express itself almost as satisfactorily as the common will of the Presbyterian communion expresses itself through its General Assembly. The mass gatherings, largely sectional and unrepresentative in character, of the less democratic denominations lay themselves open to manipulation by forces which are much less clamant in the presence of a truly democratic convention.

This fact perhaps, more than any other single consideration, accounts for the sharp contrast between the excited mass meetings held by Disciples and Baptists on one hand, and the more deliberate assemblies of Presbyterians, Methodists and Congregationalists on the other. It is not that one gathering is large and another small. The difference between the two types of convention is not essentially a matter of numbers. It is a question of authority, importance, responsibility and adequacy. A mere popular gathering of Presbyterians in these times would have proved as congenial a field for the activities of reactionaries and premillennialists as, for example, the recent Baptist convention held in Des Moines, or any of the General Conventions of Disciples held during the past several years. But in the atmosphere of a truly representative body of delegates whose sense of responsibility to their constituents is keen, the self-appointed saviors of a denomination's orthodoxy are under certain inhibitions of prudence and courtesy which they do not feel in an undemocratic mass meeting.

There are cross-currents of progress and reaction among Congregationalists, just as among Baptists and Disciples, but the tension of these opposing forces did not find so brash an expression at Los Angeles as at Des Moines. The Congregational fellowship is by no means immune from disturbance over millennialism. Not a few of its local churches have been disrupted by the activities of that strange group. Yet no one suggested that there should be

held a "Fundamentalist Conference," or a "Restoration Congress," or any rump gathering in connection with the National Council at Los Angeles. The explanation simply is that everybody felt that the council was really representative of the whole denomination, while everybody at Des Moines and St. Louis knew that the gatherings held in those cities by Baptists and Disciples respectively were not in any adequate sense representative of the churches in whose name they came together.

A democratic denomination whose national convention is selected in a democratic fashion, therefore, has opportunity not only to deal in a grave and orderly fashion with its own inner problems, but its utterances on the great problems common to all Christian people in our time carry a weight and a significance beyond that attached to the utterances of any less representative convention. At Los Angeles, the three outstanding questions of the modern church received constructive and authoritative treatment. We may say that these three questions were: Christian unity, the social gospel and religious education. Upon each of these Congregationalism, as represented in its National Council, spoke no uncertain word. In his address of welcome, Dr. Carl S. Patton, pastor of the entertaining church, a man well known throughout the denomination, and a strong tower of liberal-evangelical religion on the Pacific coast, referred to the older type of local independence as dead. Asserting the full force of the Congregational ideal of liberty, Dr. Patton declared that with the safeguarding of the rights of individual conscience and speech, Congregationalists must seek an ever larger form of fellowship and cooperation with Christians of many names in order to make more effective their own efforts on behalf of the kingdom of God. The ringing applause that greeted this utterance left no doubt as to the sentiments of the council on this point, while the discussions and resolutions later gave practical effect to this sentiment.

In spite of Presbyterian cold feet with respect to their own proposal—the Philadelphia plan—looking toward organic unity, these Congregationalists voted to submit this plan to Congregational churches at their next district and state meetings, so as to secure definite action upon it before July, 1922. In their so far lonely loyalty to the only practicable plan of organic unity that is now before the churches, Congregationalists are acting consistently with their history and character which has always been more forward than that of any other body in desiring to see denominationalism, including their own denomination, swallowed up in the larger unity of the church of Christ.

There was an interesting ripple of excitement over the discussion of the proposed concordat with the Episcopal church. A resolution was up, providing for the continuance of the commission appointed two years ago to discuss the implications of the concordat with a similar commission of Episcopalians. Rev. Mr. Ainsworth, a delegate from Massachusetts, read from "The Living Church" the report of an address delivered by Bishop Manning in which the bishop had asserted that Congregationalists had expressed a readiness to accept Episcopalian ordination and certain other things which seemed to imply a full surrender of

Congregational principles. In view of such an interpretation of Congregational courtesy, which the speaker thought preposterous, he moved a resolution calling for the complete abandonment of all discussions between these two bodies. His resolution was lost, and the proposal to continue the work of the commission on Christian unity prevailed. It was felt by many that the too sanguine and unwarranted statements of Bishop Manning should not be allowed to hinder the continued counsels of Christian men seeking to understand one another and to find a common basis of union. The spirit of the council with respect to this whole matter of Christian unity was undoubtedly that of Dr. Patton's address—to welcome every measure of larger fellowship and closer organization that does not weaken or imperil the liberty of Christian discipleship and Christian ministry. The opinion was freely expressed that the average Congregational minister had about as much liberty as he could successfully make use of.

The social note was sounded over and over again. Its most thrilling expression was probably in the address by Dean Charles R. Brown of Yale on "The Challenge of the Ministry to the Coming Age." Dean Brown's address was a clear and challenging assertion of the demands that arise from the fact that the most important elements in society and industry are the souls of men. He plainly declared that the time is coming when men must be given more voice in determining the conditions under which they shall work, and a larger share in the control and management of industry, for the simple reason that they are men, not machines, and not a commodity. On the basis of Bishop Ussher's chronology, Dean Brown calculated the amount of money in wages which Adam, working for \$100 a day would have received if he had worked seven days a week from creation until now. He showed that Adam's total savings for that period, allowing a reasonable amount for living expenses, would leave him not so well off as Cornelius Vanderbilt. The future, said Dean Brown, will recoil from the inequity of a social system which allows such contrasts of fortune to obtain. Without in any way questioning the ethics of the methods by which any railroad millionaire had gained his wealth, Dean Brown declared that the day was coming when society would set itself to consider whether such fortunes should not rightfully go to railroad employees, to farmers and to the public in lower freight rates, and to passengers in lower fares.

In Dean Brown's address there was not the slightest indication of any tendency to alter the clear utterances of the church with regard to social issues because of any threat or criticism from conservative quarters or from the monied interests. Nor was there in discussions in the council any evidence that such events as have occurred in connection with the Y. W. C. A. in Pittsburgh were having the slightest influence upon the attitude and decisions of the church. Again and again the principle was expressed that the church must find its social program in the teaching of Christ regarding the nature and rights of the human soul. The relation of human souls at work in industry must take precedence over every other aspect of the industrial system. Religion must not be adapted to the demands of the industrial system, but the industrial system

must be reformed and adapted to the teaching of Christ. When reference was made to the claim of Mr. Charles M. Schwab that only men who had knowledge of steel had a right to say anything about conditions in steel, the counterclaim was made that experts in the things of the soul had a far greater right to be heard, because the souls of men, their happiness and their destinies, are indissolubly bound up with steel production. So far as the Congregationalists of America are any barometer, it is clear that there will be no recession in the determination of the church to continue its criticism of social and industrial conditions from the standpoint of their effect upon the lives and homes of the workers. It is not a dream of material comfort, but a vision of spiritual justice which prompts the church to demand that every man shall have a fair chance at the things which the soul of a man made in the image and likeness of God, should reasonably be given.

The most authoritative note on education was uttered by the retiring moderator of the Council, President Henry Churchill King, of Oberlin. Dr. King declared that the war had sadly disclosed the inadequacy of our educational standards and the ineffectiveness of our educational work. He advocated a new departure in denominational college support—the establishment of a Congregational Foundation for Education to which, instead of directly to the colleges themselves, gifts would be made, and that funds thus received be divided among the Congregational institutions in accordance with certain agreed upon principles and policies. The council later adopted this comprehensive plan and it is believed that before long the Foundation will have several million dollars to administer. Dr. King laid stress upon what he called the "insidious propaganda" with which American religion is honey-combed today, and asserted that only sane and adequate education could save the church from fads and literalistic delusions. A college education might not save a fool from being a fool, but on the whole the college and seminary were the mainstay of a stable and leaderlike ministry. Narrow and delusive cults and doctrines thrive by untrained and but partially educated interpreters of the gospel. In addition to the establishment of the Foundation, the council adopted resolutions committing the denomination to a great forward movement educationally. Every assurance was given that every institution, however small, whose existence is justified by its fruits in sound ideals and character, would receive the same consideration it has hitherto enjoyed. The smaller college found a strong champion in Dean Brown of Yale.

Conspicuous by their absence from the consideration of the Los Angeles meeting were the great money raising drives which have bulked so large in the last two biennial gatherings. This accounts, perhaps, for the lack of a certain enthusiasm which during and just after the war characterized most religious gatherings. But there were in this council many evidences of faith and courage, a great sense of present needs and responsibilities, and a stern determination to make Congregationalism effective in this day of need. The sessions were characterized by a temper of caution and an unwillingness to jump hastily

at proposals even when they came with strong official backing. There was no sweeping emotion, but it was a fine spectacle to see a great company of men and women of free spirits launching upon the course of progress with a long stride. It would be well for American religion if in all our great church gatherings there could be sounded the strong, catholic, modern notes that Congregationalism sounded at Los Angeles with even more than characteristic power.

The Pigeons

A Parable of Safed the Sage

I STOOD upon the Platform of an Elevated Railway in a Great City. And there flew Pigeons around me, and they walked upon the Platform, close up to my Feet. And I said, This remindeth me of Venice, where I have fed the Pigeons of Saint Mark's, and I would even do so here.

And I looked about me, and I beheld a Box where there were Peanuts. And I dropped a Coin in the Slot, and I received some Peanuts in mine hand.

And I showed them unto Two Pigeons. And I laid them down upon the Platform. And the Two Pigeons flew both of them to eat the Peanuts.

But one of the Pigeons flew at the other one. And he took him with his Beak, by the feathers that grew upon the top of his head, and he Pulled him, and he Pecked him, and he Persecuted him shamefully. And the Peanuts were scattered and wasted, and many of them were thrown upon the Ground.

And when the Stronger Pigeon had Oppressed the Weaker Pigeon so that the Weaker one ceased to resist, then did the Stronger one fly back, and pick up what were left of the Peanuts. And there still were left more than were good for him, but he ate them, everyone. And the Weaker Pigeon came and drew near, and watched every Peck and Bite with Covetous Longing, yet came he not nigh enough to provoke the other one to leave his Peanuts and attack him.

And when all the Peanuts were gone, then did they both fly up upon the Railing, and they waited for some other man to come along and give them some more Peanuts.

And when I beheld all this, I said, Oh, ye foolish birds! How evil are your doings, for there had been enough for you both, and more than ye both could eat! Why did ye not eat both of you all that ye wanted, and then call in other Pigeons to consume what was left? For this had been for your profit, both of you, and for the profit of other Pigeons, and the encouragement of those who rejoice to provide Peanuts for Pigeons. And now, behold, it repenteth me that that which I intended for good should have become the occasion of strife, and I shall consider well before I waste more of my Hard-earned Cash on Peanuts for Pigeons that are so unworthy of my Generosity.

And I considered how men and nations use the gifts of God, and I wondered what God thinketh of us.

And I said, Oh, ye foolish Pigeons, will ye continue to be as foolish as men?

Rekindling Religious Enthusiasm

By Spenser B. Meeser

THE serious phenomenon of the Christian religion of the day is the passing of enthusiasm. It is not necessary to magnify this in the least degree, but simply to recognize frankly what many are feeling, and to state openly what all are, more or less, saying in secret. The lament is so common that there can be no risk in public recognition of it. This arises from the intellectual transition through which men are passing. They, who retain faith, are adjusting themselves to a new science, a new philosophy, a new politics, a new industrial condition, a new social theory, and a new civilization. From each of these departments have come contributions of fact and faith which are overwhelming. They necessarily change philosophies and sciences. They dispel ignorance, fill up gaps in knowledge, make many old doctrines untenable, and compel the abandonment of many theories and practices. Every religious theory is affected by them. They are irresistible in their influence on intelligent views of life, and the relations of life to God. In the adjustments necessarily following it is not surprising that some of the doctrines of Christianity should be changed in their emphasis, as well as in their statement.

These modifications are not the result of antagonistic criticism; they are interpretations which the friends of Christianity have adopted; and they represent the highest faith and the devoutest hopes of the close followers of the Master. The later theological thought is as reverent as the old; is as devout and as full of faith. In some senses it is even more devout, for it has given to the problem of the salvation of the race the highest learning, the noblest consecration, and an earnest care for the full truth, even when accused falsely by those who, a few years later, adopt its conclusions in full.

ABATED ZEAL FOR THE CHURCH

The church, for instance, does not arouse the zeal which once characterized its members, because many have come to see that the church is not the final thing in the mind and purpose of Christ. These have discovered that the kingdom of God was the goal of his effort. So long as men thought that the salvation of God was for a limited number of men, that he intended to save only a few, a remnant of the race, then it was easy to believe that the church was the goal of Jesus. What became of the world did not much matter; and it was the proper thing to think that God would soon destroy it. Linked with this was the idea that salvation was an escape from the penalty of a hell; and though not justified in the idea, men thought it mattered little what they did on the earth. Ethical considerations were considered as of secondary account; the serious comment on which is the formation of ethical societies outside of the church.

This doctrine of salvation as intended only for a few is, of course, not tenable under more intelligent exegesis and wider view of Christ's purpose. Thus the reason for the existence of the church seems to be lessened, or to be done away with altogether. While there is reason to re-

joice in men's widening faith in the goodness of God, and in the breadth of his holy and benign purpose, it is to be regretted that men have lost sight of the function and indispensableness of the church in attaining the purposes of God and in spreading the gospel over the whole earth. It is scarcely just or wise, nor is it intellectually honest to overlook the fact that the church is needed for the perpetuation of the truths of the gospel, for the nurture of the people who accept those truths, and as an organized force to bring in the kingdom of God.

FATE OF THE HEATHEN

Over against a former enthusiasm in missionary endeavor is the paralyzing scepticism that the heathen will not be lost and that, in the wide wisdom and love of God, he will save the peoples whom we have been accustomed to think of as lost. "The heathen cannot perish" is the thought that has been silently influencing the people. Even where they have not been conscious of the fact, this idea has had its influence; and although universalism as a doctrine has not been accepted or avowed, the spirit of it has affected their minds.

Possibly it ought not, but practically it does, chill the enthusiasm of the church to think that perhaps the lost among the ignorant heathen will finally be restored to everlasting life; certainly it chills the enthusiasm which has fed its fires on the idea that the heathen who do not know of and receive the Lord Jesus Christ will be eternally lost. And so long as the churches continued to find the reason for their missionary zeal solely in that idea, or mainly in that idea, so long did this stream of doubt pour its flood over the fires, to extinguish them. Many are free to confess that they cannot explain what they feel that God, in his infinite mercy, will do for those who do not know Christ, and have not heard of the free forgiveness offered in Christ; but they do not seek their inspiration for missionary work in such a motive or idea. They hear the command of the Master. They see the misery of the life which the heathen now live. They know the joy and the peace of the present salvation. They can understand the infinite losses which those people now suffer and know what the gospel can do for them in the present time. These things are facts of the present hour, which need no argument and find no support in a questioned teaching. These facts inspire men's hearts, and make them profound believers in missions.

EVANGELISTIC ENTHUSIASM

In like manner it may be seen why there is so much of a real scepticism in the matter of the evangelistic efforts being put forth today. Some of it arises from the changed opinion with regard to what constitutes a conversion. The ideas of what is to be expected from the operation of the Spirit of God upon the soul have undergone a great change and emphasize other features of the spiritual experience than those which once received most attention. The old idea held up one type of experience, and was sceptical of

any deviation from that type. What it recognized was itself worthy enough. What it called conversion was a spiritual change wrought in a moment of exultation when a man saw the beauty of Christ, and the moral ugliness of his own soul in comparison with the excellence of Jesus. The error consisted in the requirement that every soul should have precisely the same experience, in precisely the same way. That God operates on the heart of a man in a moment of time, and that such a man may change the whole course of his life by a choice and a decision in that moment, is quite possible. No intelligent and reverent man will deny it probably; but that God may and does choose to influence the spirit of the penitent and aspiring man through long periods of time and in a great variety of experiences, ought to be equally clear.

Further than this, such momentous change should carry with it some revolutionary ethical effect, from some additional moral power in the heart. There should be an evident inworking upon the conscience; and the tokens of a devout life are worth more, as an evidence of a spiritual change, than any merely emotional exultation. Men see that God expects that the renewed life shall be controlled by the principles and spirit of righteousness; and that therefore honesty and uprightness, with benevolent disposition are of greater moment, so far as the moral life is concerned, than any vague confession of a vaguer experience. But though this change of view has come to so many, the methods of the current evangelistic efforts are but little modified; and proceed, apparently, upon the basis of the idea that the one credible type of conversion to God, and the one true entrance upon the Christian life, is in the instant choice of Jesus Christ.

COMMERCIALISM AND SPIRITUALITY

Some have said that the commercialism of the day has been the chief reason for decline of enthusiasm and interest. Perhaps every one will realize that this is in a measure true. Others have said that unusual comfort and the attractiveness of the physical life, the very abundance of material possessions, has tended to decrease the interest in the spiritual life, and the future of the soul, thereby taking away the reasons for enthusiasm in religion. The Christian faith has been conceived as valuable chiefly for the future, rather than as a principle of conduct for the present, and has therefore lost some of its motive and interest. Others have intimated that they believe that the syndicating of the work of Christianity has to bear the responsibility for the present decline of individual interest. Still others insist that Christianity needs a new motive, a new ideal, a social ideal; having worn out, so to speak, the egoistic motive; the human conscience having itself gone beyond such a motive in moral ideals.

Probably commercialism is an effect, more than it is a cause of decline of interest. It is, in some degree, owing to the loss of the sense of the value of the spiritual and religious that the energies of men are so spent upon the material. An exaggerated sense of the value of things material is very likely to produce the spirit of commercialism. The way to treat it would seem to be such reconstruction, such rational reconstruction and attractive

presentation of things spiritual and moral as that they shall once more appeal to conscience, to intelligence, and to the soul.

In order to overcome men's preoccupation and satisfaction with present material conditions, such as take away their interest in the values of the spiritual life, there must be wise display of the superior excellence of Christian aims and ends. It must be made clear that all our social life is penetrated with the ethical and spiritual, that morality is the centre and soul of all life as well as of all permanent satisfaction; and that the persistent and unescapable fact of life is the very God who is being ignored.

Christianity has known much of its development in relation to adverse conditions of the present life. Its doctrines have often been formed in an environment that was wholly hostile to the present life. They bear a kind of colloquial spirit, because they were directed at conditions which were not universal, and do not exist for many today. These doctrines must be modified and constructed to show the obligation and advantage, the imperativeness and beauty of Christianity, even when related to the happiest and most favorable conditions for the material and present life.

For the syndicating of Christian work it would seem that the only hope for the recovery of spiritual power is to be found in a return to the individual and personal responsibility, which would include the setting up again of the home altar, and all the forms of individual responsibility and service.

NEW MOTIVE AND AIM

For the burnt-out life and motive, the prostrate emotionalism,—that effect of the most amazing series of wonders in invention and progress the world has ever seen,—for this we need such a reconstruction of our ideas as shall do something like giving a new motive and a new aim for Christian effort. Religion has suffered, as have many other interests of life, from the magnificence of the age as a whole. This age's wonders pall on itself, for the very multitude of them makes them common, and almost commonplace.

A rational culture is the cure for all this; not a resort to sensational expedients, not a cheapening of holy ideas and services, by making them minister to the superficial interests of human life; not by an attempt toward a reaction, or by gathering larger masses of men and mightier orators; not by entering into competition with the interests of amusement and entertainment; not by further excesses of emotionalism; not by lowering the standards of righteousness.

There is needed a new motive, arising from a free apprehension of Christ's purpose. The people do not more than half believe some of the older doctrines, and are not susceptible to the power of the older motives. They must conceive Christianity freshly, and must have a motive based on these fresh conceptions, in order that motive and faith may have a common source and a common aim.

"Some great cause, God's new Messiah," is what is needed in this particular. There is lack of energizing motive. One dare scarcely more than suggest what he be-

lieves will yet seize the conscience and soul of men and become this energizing motive. We mean the doctrine of the constant and intimate relation which the life and teaching of Jesus have to the industrial, the economic and the social life of man; the so-called "Christian socialism;" the effort under the inspiration of Jesus to redeem the world, and make the environment contribute to the culture of the highest and holiest life. The fact is that the men whose enthusiasm is on the rise and unabating, whose motive seems virile, sinewy, and effective to the consecration of the whole life, are the men who are seeking this end, the redemption of society by the application of the laws and principles of Jesus. They have positive signs of vitality and creative enthusiasm; they, most of all, appear to be constructive in doctrine and practice.

REACTION IMPOSSIBLE

So far as the decline of enthusiasm has come from scepticism and the doubt of the doctrines which underlie our religion, and so far as the transitions and adaptations to new knowledge in every department have also had effect, the thing to do seems very clear. We are past the possibility of reaction, and must now reconstruct. The possibility of further drifting is not to be considered. We are past reaction because the present chaos in the church, the decline of enthusiasm and the movement from traditional standards, have been caused by things which are positive forces, not mere negations, not empty dissatisfactions, not mere tendencies to heresy; but positive contributions of truth. It is freshly discovered truth which has caused the change. There can be no reaction from the results of apprehending truth, but toward what is false; and no reaction from growth, but into stultification, and the betrayal of life. This movement has been vital and has been fed upon facts. There have been contributions of scientific fact, of historical truth, of exegetical study, of literary criticism, of social experience and of moral ideals. To react from the movement created by these facts and truths, from these experiences and ideals, would mean a relapse into the enthusiasm of ignorance.

There is the effect which scientific fact has had upon men. No one can read Genesis again with the enthusiasm of a believer in the old conception of creation. This is only an example of the general result which scientific truth has upon our understanding of the Bible. To seek a reaction here would mean to be untrue to the most accurate knowledge we have, and to repudiate intelligence.

CHANGING CONCEPTIONS

Psychological fact has affected our conceptions of the soul and of the influences that may rightly be brought to bear upon it. It has made a whole new revelation of God, which, unlike the canon of the Scripture, is not yet closed. Reverent and serious men have found truths which it would be folly to ignore, and which in practical effect they do not ignore. These truths have been changing men's thoughts about the culture of character, and the development of the Christian life, so that many cannot follow the lead of the church in some teachings and methods. To ask such men to return from the facts of psychology to the imper-

fect mental science of an age no less sincere than our own, but less informed, is to ask them to fling truth to the winds, and to repudiate their own intelligence.

Historical truth and literary criticism have brought changed views of the Bible. There cannot be a reaction from the influence of these facts, so far as they are facts, without putting discredit upon all historic evidence for the integrity of the Bible; which would mean the incredibility of the historic basis of a faith. One must follow the lead of truth or be lost in ignorance.

The church has been influenced to consider the social functions of the gospel by contact with changing economic conditions; and a deep sense of social obligation has come in a way to broaden the idea of and affect zeal in the old evangelism. To react from this social experience is to violate conscience and to ignore the leadings of God's light in contemporary history.

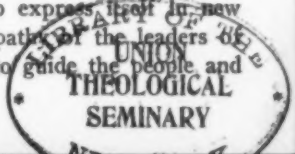
These are simply types of the causes of the change that we all perceive in the intellectual and religious life of the Christian people. The change arises in positive facts; reaction from fact means action toward what is false, or only partly true; and could never give normal or ethically valid enthusiasms.

RECONSTRUCTION NEEDED

What is needed in this doubting and transition period is not to seek a reaction, but a reconstruction on the broader basis of facts now in our possession. For one must consider what the action has been from which he seeks a reaction. To seek a return from the present thought and truth means that the things which have led to the present position in theology and religious faith, were false, and the influences malignant. It carries the presumption that the action has been from false motives, or was wholly ignorant; or that it was based on an insufficient ground; or that it was the erratic straying of incompetent minds, from which the great Guardian of the church was not able to keep his people. It assumes that, without controversy, the old mind and method were absolute truth, and the new conditions are the juvenile vagaries of sophomoric intellects.

Studios effort will be needed to reach a worthy and valid reconstruction, but there is no reason why God will not aid his church to attain it. Whatever enthusiasms are to be awakened can best be gained by a reconstruction rather than by a reaction. There is no use trying to rekindle the flame with the ashes of the logs that have burned out. The flame of holy devotion and love still glows in the hearts of Christ's people. If we put on the logs of reconstruction, although they may still be unseasoned, they at least have wood in them.

In the reconstruction thus suggested there are some serious problems; but it must be attempted in the faith that God will lead his church in the present, as he has in the past. A free soul in the people is needed, that they may not hesitate to think out the new duties and relations of the changed faith; or to commit themselves to the influences of facts which they cannot reject. A free church is needed which will permit the new life to express itself in new forms and services; and the sympathy of the leaders of thought in the church is needed to guide the people and



to interpret the new facts which have influenced them. There must be new experience in the lines of truth thus revealed, and a free expression of this experience, so as to guide to and interpret the same experience in others. The church must seek a new conception of Christian piety, a new method of evangelization, a new hymnology, and a new literature and poetry of the inner life, to lift the soul

into the higher aspirations of the reinterpreted Christianity. A change is involved in the whole environment of Christian life; and a reconstruction of ethics, on the basis of the newly revealed facts. Some one should endow, in some university, a chair of the inner life. For the influences have wrought their effect; and the changes have come, and these need guidance and interpretation.

A Bill of Rights for the Church

By William S. Mitchell

IT is probable that no utterance which the church has made in industrial matters has attracted more attention, nor suffered sharper criticism than the Report of the Interchurch Commission on the Steel Strike of 1919. There had preceded it other and numerous pronouncements by individual churches and communions and by such organizations as the Federal Council stating the attitude of the church in the matter of social and industrial relations but these were chiefly concerned with creed and not with deed. The strike report went further than the mere statement of a position. It dealt directly with the concrete facts of an industrial dispute. It is this which has occasioned the sharpness of protest and the bitterness of criticism. Even churchmen themselves have been divided in opinion concerning the wisdom or the right of such intrusion into the actual issues of industrial controversy. However it is likely that this report may prove a historic utterance in the new struggle of the church for moral power. It is the first definite and comprehensive declaration by any considerable portion of the Christian church in a particular industrial issue involving moral questions. It matters little that the church which spoke through it was not a united church, nor even a church agreed upon the issues involved in this particular dispute. The fact remains that the moral conscience of Christianity spoke here, positively, courageously, and with the consciousness of authority.

A NEW CONSCIOUSNESS

It is precisely this new consciousness on the part of the church which has aroused the deepest feeling of resentment in certain quarters bitterly critical of the report and of the agency which brought the commission making it into existence.

The modern world is not yet ready to accord to the church the unquestioned right to any such moral authority beyond the safe questions of theology and salvation. Far from recognizing this claim there is going on today, consciously or unconsciously, no one is able to definitely determine, a coming together of the most diverse and morally threatening forces of modern life, made one in sympathy by their common fear and resentment of this claim of the church. Rightfully or wrongfully, these forces, favoring a more liberal attitude toward certain mooted questions of the day and prompted by a more or less definitely personal, financial interest, have come to feel that the church

is their common enemy. There is evidence that a widespread campaign is being secretly conducted aiming to discredit the church, its ministry and the recent moral victories largely won through its interest and advocacy. There is no need to disguise the fact that in this antagonism it is peculiarly our Protestant churches which are regarded as the foe. Something farther reaching is involved in this struggle than the mere settlement of a particular issue here, or there. The thing which is really at stake is whether the Christian church, as individual congregations or as churches of a community, or of a nation, have the right to assert the authority, not of an ecclesiasticism, or of a particular sect, but of the Christian conscience wherever there is reason to believe that the standards of Christian righteousness are being violated.

The real issue we are confronting is the right of the church to moral power.

TEMPORAL VERSUS MORAL POWER

The world has been familiar for centuries with the contention of a great division of the Christian church for its right to temporal power. It must be admitted that behind that contention there is more than the mere greed of an ecclesiasticism for power. This could not have sustained such a contention had there not been also a profound religious conviction as to the divine nature of this ecclesiasticism and the rightfulness of its claim. This contention is not settled yet. It is the wedge which lies at the bottom of the dividing abyss between Rome and other Christianity. May it not be that everything which is fundamental in the way of religious conviction in this contention, which we are certain can never be granted by the modern world, is really involved in this greater question of the church's moral power? May it not be that we are at the beginning of a new phase of a Christian contention even older than that of Rome, that of the church for its right to speak in the vast social and industrial issues of our day as the arbiter of the moral conscience? There are indications that this may be true.

Recently, weighing the report of the Interchurch Commission on the Steel Strike, a representative company of clergymen went on record declaring it to be the right and duty of the church to acquaint itself with any social or industrial situation where moral issues were at stake in which capital or labor, either separately or together, were involved. They further asserted the right of the church

to preach and to teach those ideals of social and industrial justice which will prevent the misunderstandings and strife now so characteristic of our human relations. This sounds not unlike the announcement of a moral magna charta for the church in a time when the rights affirmed have been questioned both within and without its membership.

At first thought such a suggestion seems most strange in the light of the long history of the church and of its very assertion of this identical right. However we face a new age, with a new mood and new problems. We are scarcely yet awakened to the vast forces which are struggling in our present world for mastery, nor facing the sharp necessity for the entrance into this struggle of the moral conscience of Christianity. We frankly confess that the church did not speak out in the vast world struggle of the war as it should have done, that the assertion of the great moral issues involved was left largely to a single statesman and that, in the settlement of peace he was not sustained, as might have been expected, by the church with the insistence that these issues be kept preeminent. It is frankly recognized by leaders within and without the church that the final solutions for the stresses of our suffering world must be moral and religious, but how these moral solutions are to be brought about has been discreetly avoided. Let us acknowledge to our shame that the real reason for this silence has been the difficulty of our divided Christianity. No portion of the Christian church has had a right to speak save for itself.

Is not the real difficulty in our thought of the church the lingering ghost of the idea of power which founds itself upon organization and must express itself through some form of ecclesiasticism? Is the moral authority of the living God dependent upon the agreement of judicatories? Who possibly could grant this? If the moral power of organized Christianity is not in its moral conscience, wherever and however that conscience functions through the forms of human organization, then that power does not exist.

THE RIGHT TO SPEAK

The church through which God must speak to this age need not wait for the slow process of adjusting human prejudices and harmonizing all the countless differences theological, ecclesiastical and practical which forbid the unity of Christendom. If there be a moral conscience in Christianity the tiniest chapel of the cross roads has the right to speak in the authority of that conscience as the church of God. No power a united Christianity might acquire in a temporal way could enforce its moral utterance beyond the sheer power of its truth. Our battle is not for the rights of an institution but for the rights of that Christian conscience which is even now in process of adjusting its sensitive registering to the great problems of our hour. The problems of industrialism and economics, of nationalism and internationalism, which were largely academic even yesterday are dynamic today. If the Christian conscience is to guide these swiftly moving forces toward any goal which deserves to be called Christian it must speak under the compulsion of God whenever and wherever the moral issues are clouded.

It is this right to speak in such an hour which is at

stake. A civilization which has come to treat the church, in its divided state, with comparative contempt, recognizes no such right. The materialistic forces of society confronted by the new moral determination on the part of the church are resolved that its opposition shall be broken. The evil and sinister powers which would prey at will upon our time recognize in the church their chief and most dangerous enemy. The conservatism of many and the subtle pressure of personal interest upon others array even the professed followers of the Lord of mercy and the God of righteousness against this conscience of the church. Truly we fight today against principalities and powers but the battle is for the life of the church and the life of the world.

A SILENT CHURCH

A church that is silent in this hour has either lost the power of a moral conscience or is so fearful and entangled that it cannot speak. We confess with shame that the church was silent during those great days of war. We resolved then that this should never occur again. We promised ourselves that we would profit by this failure, that never again, when great issues for humankind were on the stage should the church be chiefly a spectator. That hour has come. In this hour the rights of the church must be maintained, not because of the institution, but in defense of the right of religion to speak fearlessly and unhindered wherever moral issues are at stake. A world is rebuilding in this day. The foundations for a new era in human history are being laid. Humanity comes to a new order of relations between man and nations and races. The outcomes are crucial beyond description. The selfish, sinister powers are moving swiftly and unhesitatingly toward new social control. If it is possible to achieve it they will throttle every new hope mankind cherishes. In antagonism to them are other forces, deriving their strength from elemental passions awakened by the promise of new privileges; and yet, deep and primal as these passions are, the goal they seek is narrow and selfish and materialistic. The age needs Christ in it—Christ's vision and Christ's spirit and Christ's unselfishness. Only the church has the conscience to make clear what is of Christ and what of Anti-Christ in this new day.

Has not the hour come for the assertion in a far greater and more representative way of this fundamental moral right of the church which is so generally flouted today? Does not the church—not the Protestant church, nor the Roman church, nor the Eastern church, but that great, indivisible church of God which is the body of Christ wherever it exists—need a Bill of Rights today?

Contributors to this Issue

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The Gospel of Industrial Reconciliation

BEFORE this article appears in *The Christian Century* the writer will be on the seas in company with Sherwood Eddy and a party of Americans whom he is taking to England for purposes of studying industrial conditions in that country. Mr. Eddy is paying the expenses of his guests from New York to England, not as a personal favor to the members of the party, but as a contribution to the various enterprises they represent in the work of industrial conciliation. Mr. Ben Cherrington has been in England for a month arranging itineraries and interviews, and will have all things ready for two months of strenuous activity and investigation, with some speaking on behalf of Anglo-American good will thrown in on week-ends. British labor policy is much more advanced than American labor policy. The fact that England is so entirely an industrial country brings her industrial reconstruction problems to a crisis in a way we do not and cannot experience.

From his missionary apostolate to students the world around Mr. Eddy has recently turned to a mission of industrial instruction and conciliation among American students, intellectuals and industrial leaders. He believes our situation in this matter is full of danger in its bearing upon the future of all Christian enterprises. It will undo very largely our message to the non-Christian world if present tendencies toward suspicion, hate and strife are allowed to bear their Upas fruit. Hence he turns to lend a hand at putting things right at home before resuming his missionary work abroad. Mr. Eddy feels that the America he represents and which so largely supports all missionary enterprise and so universally stands in the non-Christian mind for the best product of a Christian civilization must settle its industrial strife on a Christian basis or render futile the world-wide evangel of Christianity. The International Committee of the Y. M. C. A., which he has long represented, bids him godspeed in this work and he continues to act under their auspices in the undertaking. Not all "Y" leaders advocate operating solely in the so-called "zone of agreement."

* * *

The Zone of Agreement

Certain city secretaries of the Y. M. C. A. have of late been meeting the inflamed industrial situation by advocating the doctrine that their organization should operate only in a "zone of agreement." They say that the Y. M. and Y. W. C. A., the church, and all such religious organizations shall keep hands off the question of economic relationships involving any difference of opinion. They will serve both employer and employee, like a sort of religious Red Cross society, while the war between them goes on. They propose to abandon the gospel of reconciliation, to say nothing of the prophetic gospel which denounces injustice and wrong and undertakes an educational program to make public opinion acquainted with the facts. Certain church leaders are advocating the same neutral attitude, and a few men of wealth are attempting to check all contrary inclination by a withdrawal of their checks from the contribution box.

Let the reader think, if he can, of Amos or Isaiah or Jeremiah operating in a "zone of agreement!" Suppose Jesus had said to his disciples, We will get an understanding with the Pharisees and Herodians and then keep within the "zone of agreement"! What if Paul had kept strictly within such a zone between missionary Christians and the Judaizers! Fancy if you can how the book of James would read had that apostle of the social gospel written nothing and done nothing in his church at Jerusalem that went beyond a zone of neutral ethics agreed upon between his church and the rich men whose selfishness he so vigorously denounced. All these makers of the Bible and interpreters of our Christian principles might have saved their lives and builded up existing religious institutions, but they would never have given us the age-enduring books of the prophets or the New Testament and we would have had today neither church nor Y. M. C. A.

The Zone of Agreement Versus the Gospel of Reconciliation

It is not safe operation within a zone of agreement that puts the principles of Jesus into the solution of class wars and labor troubles, nor is there any scriptural warrant for that type of institutional insurance scheme. Christ taught a gospel of reconciliation applied in terms of justice, the purging of selfishness and a willingness of the strong to give more than they take. The "zone of agreement" theory would withdraw Christian men and institutions from the fray and let the combatants fight it out on the pagan ground of force and violence and cunning, standing by to bind up the wounds and give mere personal service to the combatants. Theoretically it would be that, but practically it would, in our time, make the church a silent and unprotesting servant of the rich and powerful because the laboring classes have already largely withdrawn from the church and would, under such a policy, do so quite all together.

I do not mean that the religious institution is to become partisan to either side; that it cannot do and apply its gospel of reconciliation. But I do mean that it must first seek the facts which bear upon the human factor involved and then fearlessly and benevolently apply justice and righteousness to that situation. There can be no reconciliation with wrong unredressed, nor in situations where justice is neither defined nor applied. Churches and "Y" Associations might for a time be builded and well supported, but the kingdom of God would not be found in them and the heart of the gospel—its reconciling mission—would be crushed out of it by such crass institutionalism. The gospel and human-kind were not made for the church, but the church and all other religious institutions were made for them.

* * *

Fellowships of Reconciliation

Just because it is an industrial country, Britain has been pushed ahead by very force of circumstances into an advanced stage of the problem of the relationship between capital and labor. Both Lord Northcliffe and the labor leader, Mr. J. H. Thomas, said, upon the conclusion of trips to this country, that England was a generation ahead of us in the matter of industrial relationships. The question of the right of labor to join unions is, said Northcliffe, no longer denied or even debated there, and the man who evolved the Whitley industrial representation and shop committee schemes has been accepted by all parties as the speaker of the house of commons. Industrial democracy is evolving in England, and while there are frictions and threatenings in the process, all parties are agreed as to the direction it should go, if not as to its outcome. The friction and trouble is perhaps just now due more to vast unemployment, gross war profiteering and the after-the-war psychology of suspicion, violence of temper and readiness to adopt club tactics. When one knows all the elements involved, he cannot help wondering that there is available at all a stabilizing force to prevent a break into radicalism.

The outstanding British labor leaders are also outstanding Christian men. On the other side also there are a large number of conspicuous Christians. The attitude of such great employers as Lord Leverhulme, the Bradburys, the Rowntrees and many others are powerful conciliating forces. There is a great intellectual personnel represented by such thinkers as the Webbs and Messrs. Tawney, Cole, Lansbury, Hobson, Hobhouse and many others, who are devoting their best thinking to a guidance of industrial development toward readjustment. In the pulpits are found many outstanding prophets and apostles of a more Christian industrial order and of the gospel of reconciliation as a solution. We go to confer with them all, to study their minds and methods as well as the actual industrial situation, and to set up an understanding between ourselves and them and all other men who believe that the way up and out is through a fellowship of reconciliation that merges all class lines into a Christian brotherhood.

ALVA W. TAYLOR.

British Table Talk

London, July, 1921.

IT looks as if there is to be in the immediate future a lively interest in the Bible. Many signs point to this.

On the one hand, there has been in London a conference on Creative Christianity. The speakers are said to have met to protest against what they deemed the erroneous teaching of Canon Barnes and Dean Inge and in general to put the case against the extreme "critics" of the Bible. It was widely noted that Lord Hugh Cecil, a high churchman, was taking the field with the evangelicals. The speakers do not appear to have denounced all "higher criticism," but they agreed that it was time a halt was called and the perils of the road down which the critics were leading us should be revealed. At the same time, as reported in my last letter, the Roman church is planning a school of Bible study at Cambridge. From the other side, Mr. H. G. Wells has been discussing the Bible and calling for a Bible which shall give to our modern life what the Bible of our fathers did for them. At least he admits the part that the Bible has played. No living society can do without a Bible—and he calls for a Bible still.

* * *

G. B. S. Joins In

Now Mr. G. Bernard Shaw in his "Back to Methuselah" joins in the fray, and with characteristic audacity makes a beginning with a Bible for creative evolution. "I abandon the legend of Don Juan," he declares, "with its erotic associations, and go back to the legend of the Garden of Eden." It would be a strange Bible if its books were at all like these five acts of G. B. S., nor would any Christian in his senses call in this writer as an ally. Indeed, no party in politics or religion would be safe for five minutes from his scornful wit. At the same time there is some significance in the choice of his latest themes, and reverent students of the Bible may find the book worth their reading even though it makes them angry. Eve, for example, is speaking of some of her sons and sons' sons:

"And there is Tubal," she says, "who made this wheel for me which has saved me so much labor. And there is Enoch, who walks on the hills and hears the Voice continually, and has given up his will to do the will of the Voice, and has some of the Voice's greatness. When they come, there is always some new wonder or some new hope; something to live for."

This is finely said, and if Mr. Bernard Shaw has no light given to him upon the things which mean most to the Christian heart, and even if upon these the light that is in him is darkness, at least he has seen some other things clearly, and told of them with wit and courage. None the less, great evangelist of his own gospel of the life force as he is, there is no likelihood that his Bible will bring hope and peace to mankind. Some indeed are waiting still for a more serious attempt to obey the wisdom of the New Testament, which is already ours, before we cry out for a new gospel.

* * *

Mr. Lloyd George Lectures the Church

Much debate has been caused by the prime minister's counsel to the churches. The report of his speech represented him as warning the churches to keep from questions such as the coal strike and Ireland, on the ground that these were political questions upon which the spokesmen of the churches had not the necessary data. It has been pointed out that the bishops are members of the house of lords and men of at least as high an educational standard as the average senator. Some at least have been unkind enough to cast doubts upon the knowledge even of statesmen. Nor has the opportunity been lost to show that under other conditions, upon questions which involved quite as much technical knowledge, the prime minister once looked to the churches for their word of support. The very subject which he instanced as within the compass of the

church, temperance reform, was once, and not very long ago, ruled out of the range of church interests. Members of churches were once warned by similar advisers not to touch the question of factory reform. Unhappily, they listened too readily, but they were not the greater for that reason. In every age, the church is forbidden by some of its friends from giving its testimony upon questions of living interest. They make it a safe archaeological society. When the church obeys, it tends to become the tame chaplain of vested interests.

* * *

Premier Does the Church a Good Turn

The real value of the premier's counsel comes with the reaction against it. The bishops and other leaders in the churches have not hesitated to answer back. But there would be a still greater value if the churches were to provide means whereby its judgment, reinforced by the best knowledge of its students, could be pronounced upon the questions of the day. It is probably true that a church assembly may be as competent to judge an issue as an average political assembly, but that is not saying much. Our righteousness should exceed theirs. Without any doubt, the church has often lost weight through the failure to have a department thinking out the bearing of its principles upon living issues, and always intimately related to the general assemblies of the churches. We need moral passion, but we need no less the authority which comes from a mastery of the facts. After all, the churches ought to be grateful to Mr. Lloyd George.

* * *

The Music of the Sanctuary

Church music is receiving much attention in these days. Out of the past there are being brought the treasures of the early English masters, and in them the most modern of students take delight. Sir Henry Hadow, who is editing these ancient manuscripts, believes that they will take their place among the greatest works of music. Meanwhile, much is being done to dethrone the false gods of sentimental church music. Of the crusades against these there is none more effective than Dr. Martin Shaw, but there are few more difficult tasks than to persuade a congregation to abandon a "sweet," familiar and yet thoroughly bad tune. Not very many years ago, by patient continuance, certain free church congregations were persuaded to sing "Amen" at the end of every hymn. Now there is a reaction against this custom amongst the more modern folk, and it may become necessary, in order to keep up with the times, to reduce the Amens! There was once a captain at sea who in the absence of a chaplain read prayers, and inadvertently said the absolution, which it is not lawful for a layman to say. His lieutenant whispered to him of his mistake. "As you were!" thundered the voice of the captain. But this is neither here nor there.

Sir Henry Hadow, who is a great musical scholar, has been exhorting us to sing more: "We are not nearly enough of a singing nation, and it is more the pity because as a nation we can sing better than any other nation in Europe. We were once a nest of songbirds. I threw a meeting the other day into the greatest consternation by saying that if I had been heard singing by a policeman on my way to the meeting I should have been taken into custody at once. In no other capital of Europe would it excite the slightest remark. I have been in country after country where the men sing at their work, the women sing at the spinning wheel and the children sing at their little games in the roadway. It is their way, and a very wholesome way of expressing the joy of life."

Would the policeman on the American side of the Atlantic arrest such a joyful traveler? But the learned musician is right in telling us that we should sing more. In such times

as these, we may find it hard to recover that old "careless rapture." Yet if the coal strike is really ending, and it looks as if it were, and above all if the nightmare of Ireland is removed, we might be tempted to run the gauntlet of the policemen and make a joyful noise unto the Lord.

* * *

The Philosophers and Einstein

Einstein has been here and has set a thousand tongues explaining his theories. So far as the mathematical facts are concerned, they are beyond one, and the "simplest" explanations are the hardest. But when the hasty and ill-equipped expositors of relativity come to philosophy and theology, their passports need examining. Einstein himself has said that the general theory of relativity is a purely physical doctrine, comparable with any metaphysic. He is not a philosopher, but some philosophers are ready to exploit his discovery. It is always necessary to warn the Christians not to tie up their religious experience to any system of speculative thought. The true philosophy must give an account of the religious life of the saints, but the saints need not understand intellectually all that they enjoy. Dr. A. E. Taylor, a really great metaphysician, has some wise words upon the attempts of philosophers to explain in their own abstract language the joy of the saints. He declines to believe that when the Christian saint speaks of the indwelling God who fills him with "joy unspeakable," he means no more than that "the indwelling God and his human tabernacle are both half-illusory masks for knowledge

knowing itself." Of the thinkers who make such paraphrases it can be said in Dr. Taylor's words: They want to have the approval of the saint without committing themselves to any faith which would be derided as "unscientific" by the most worldly of scientific worldings. We do not believe that God is to be enjoyed on such terms. If you would find the God whom the Christian saints worship, you must be prepared to go out to meet him "bearing his reproach." In a time when so much, both good and evil, is coming to the west from the mystical east, it is well to have this reminder of the conditions upon which the Christian experience can be enjoyed, and it is all the more powerful coming as it does from a philosophic thinker. Christianity can never become merely a philosophical system, and it may be true still in the words Newman gives to the Angel speaking to Gerontius:

"It is thy very energy of thought
That keeps thee from thy God."

As Canon Barnes says: "True faith is a product of the indirect action of the will. We must set ourselves to obey the moral law, to love and help our fellows, to seek purity and truth, to learn of Christ. Then, being pure in heart, we shall see God: our conversion will begin; the presence of Christ will be established within us: the sense of God's power and love will enfold us. In the depths of our being faith will thus grow; and, as it grows, will justify itself by the healthy unity which it gives to our complex nature."

EDWARD SHILLITO.

CORRESPONDENCE

This Does the Heart Good

EDITOR THE CHRISTIAN CENTURY:

SIR: For a year I have been saying about The Christian Century, "It isn't true. There ain't no such animal. A paper as good as this simply isn't done. Anyway, it can't keep it up."

But you have kept it up! It is tremendous. Its fearlessness keeps hundreds of us going with a little more fearlessness in our separate fields. And they are separate! Its vision confirms our vision and clears the mists from the eyes of our souls.

Every issue is a thriller. Every issue I want to pass on to a dozen people of my parish, six reactionaries and six liberals, just to say, "I told you so." But I don't, for I can't risk losing it; I must file each one for future reading and quoting. It is all ammunition, of defense and offense!

I have just read "The Episcopal Church and Industrial Relations," by Spofford, in June 16th issue. I take a whack at Episcopal ecclesiasticism every time I get a chance, but, Mr. Spofford, almost thou persuadest me to be an Episcopalian. Why must the Church League for Industrial Democracy be confined to one sect? The inspiration of such a fellowship would mean much to all of us. Brother Congregationalists, let's organize one of our own—we have great social documents also. Let's fight together and hang together, and not separately.

And you other churches, why not do likewise? Then we'll federate socialized Christian leaders, and who shall down us!

Oshkosh, Wis.

THEO. R. FAVILLE.

China's Resources Tempt World's Greed

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with Secretary Hughes' firm and righteous refusal to recognize the special rights of foreigners in certain Chinese provinces, and in view of China's sharing in the momentous international conference at Washington in November, a study of European aggression in Asia calls for much attention in America in the next few months. Our attention has been concentrated on German and Japanese aggression

and we have been almost blind to the far more heinous aggression of other powers. We know little of how far Great Britain and France and their financiers are pushing their claims, though the new Russia is apparently withdrawing hers.

The immense potential energy and rich resources of China have excited the cupidity of the capitalists of the world and of some of their governments, and America, alone, has been her friend. A stupendous opportunity is given Secretary Hughes to lead the nations to take the first step now toward the ultimate withdrawal from the whole continent of Asia of the white race as a governing and dominating influence. Lothrop Stoddard assures us that if this is not finally done a stupendous racial conflict is inevitable. It will be remembered that President Wilson at Paris forcibly expressed his hope that not only Shantung but all other foreign possessions would revert to their original owners.

Says Herbert Adams Gibbons in his valuable book, "The New Map of Asia": "No commentary is needed to drive home to the reader the heartlessness, the immorality, the hypocrisy, the brutality of the European powers in their relations with Asiatic races. . . The Japanese have no more contempt and the Chinese no more dislike for Germans than for other Europeans; all are tarred with the same brush."

Professor John Dewey, not only an able philosopher, but also a shrewd political observer and one whose counsel now should be carefully noted, has been studying the Chinese situation on the spot for the last two years. There are two Chinas—the north with its corrupt Peking government which seems to have played into the hands of the Japanese, and the rebellious south with its capital at Canton and under the leadership of Sun Yat Sen. Professor Dewey writes in the New Republic of July 6: "One of the two presidents, no matter which, recently stated that a renewal of the Anglo-Japanese alliance meant the partition of China. In this division, Japan would take the north and Great Britain the south," i. e., "in regard to the tendency of policies and events."

Professor Dewey finds that in Canton the British are as much dreaded as the Japanese are in the north. The Japanese in-

fluence in the south is negligible. But the British Cassell Collieries Contract in that region which was drawn up in April of 1920, during the temporary control of "military carpet-baggers" from a neighboring province, was knowingly made by a British company with a government which no more represented the people of the province than the military government of Germany represented the people of Belgium during the war. This contract gave the British company a monopoly of the coal in most of the provinces along the lines of the only existing railways and those to be built. The features of the contract, as given by Professor Dewey, deserve careful study. Note the "dollar a ton royalty on all coal mined," as compared with the usual ten cents a ton royalty and observe how clever have been British seekers for concessions compared with their pupils in cupidity—the Japanese.

The British interests at Hong Kong are endeavoring to control the entire industrial development of this most flourishing province of China. Hong Kong is now the port for the whole region and the British there are trying to prevent the building near Canton of a first-class harbor and Chinese port. These are some of the things which Professor Dewey reports and on which our press should give us more detailed information, for these have far-reaching significance.

The liberal element in England is doubtless opposed to this selfish policy of exploitation. It is incumbent on the liberals in all lands now to reinforce each other.

Brattleboro, Vt.

LUCIA AMES MEAD.

Mr. DuBois' Position

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing you relative to an article in The Christian Century dated July 14, over the signature of Professor Alva W. Taylor, entitled "Black versus White." There are many sentiments of justice and merit in the article, in fact the article taken as a whole is of a very high type and permeated with Christian thoughtfulness and good will.

There is one statement in the article, however, to which I want to call attention and in a measure to correct if I may be permitted to do so. In speaking of the Tulsa riot, Professor Taylor spoke of "Certain Negroes, disciples of the DuBois theory that their only way to justice is through blood." In another part of the article he writes as follows: "The teachings of the DuBois school that Negro rights will be won only by Negro blood, are given open ground for fructification." Towards the close of the article he groups the National Association for the Advancement of Colored People with the Ku Klux Klan, seeming to infer that the Ku Klux Klan is to certain southern whites what the N. A. A. C. P. is to the colored people in general.

While I am not always in sympathy with the stand that is taken by Mr. DuBois in his writings I have never gained the impression from reading somewhat extensively after him that he was an advocate of "justice through blood." I desire to quote a paragraph from the editorial page of The Crisis of July, 1921, page 101. This quotation is from the pen of Mr. DuBois himself, and reads as follows: "Some folks seem to think that because The Crisis and the N. A. A. C. P. preach continually the gospel of fighting for your rights and standing up against oppression we mean by this that the Negro is to gain his place in the world by blood and conquest. God forbid! If the rights of the darker races can only be bought by brute force, then we face the saddest future that ever the world looked upon. But what we and what all thinking men mean by self-assertion and fighting is that when human beings insistently and even obtrusively succeed in putting their case before the world, they gain so great a multitude of allies that their cause is bound to succeed. The only difficulty is that such persons are so easily persuaded not to cry out, not to complain, not to disturb the world. Complaint, agitation, insistence day in and day out upon the wrong of evil, is a

civilized and justifiable program; but after all its greatest effect must be upon the hearts and thoughts of men, and if in meetings of amity and friendship white and colored people in this land can sit together and talk frankly, the Negro problem is solved." I believe that this paragraph states sufficiently clear his position without any further comments of my own.

Concerning the N. A. A. C. P. and Ku Klux Klan, I feel that they are as wide apart in their design and method as the people that make up their different memberships. The Ku Klux Klan is organized to deny such a thing as the brotherhood of men and seeks to perpetuate an aristocracy of white blood. It seeks to do this by overriding the laws of the country and taking affairs into its own hands. The N. A. A. C. P. is striving to attain justice where justice has been denied. It does not seek to sidestep law and order but makes of them an ally in its cause for righteousness. There is as much difference in the methods and motives of the two organizations as day and night and to even speak of them in the same connotation is to do the N. A. A. C. P. a grave injustice. The N. A. A. C. P. is not an infallible organization and should not be construed as attempting to be such, but it is working upon a real constructive line of work. It is more or less idealistic and is somewhat radical, but the fundamental basis upon which it rests I believe is sound.

I felt that these corrections ought to be made both in justice to Mr. DuBois and to the N. A. A. C. P. Assuring you again of my appreciation of Professor Taylor's article and of the splendid space which you are giving these days to the problems of race adjustment between the white and colored races, I am, very sincerely yours,

CHAS. O. LEE.

Flanner House, Indianapolis.

BOOKS

THE TRUTH ABOUT THE TREATY. By Andre Tardieu. The author of this latest book on the Treaty is the French High Commissioner to the United States, Member of the Cabinet and delegate of the French government to the Peace Conference. Colonel House says he was "the only nearly indispensable man at the conference." As Clemenceau's right hand man, Tardieu knows the bargains that were made at the sessions, and he here makes them public property. It is not surprising that France is pictured as the chief hero of the war, but it must be said that a sincere effort is made by the author to do justice to all parties concerned. The book is full of facts, not mere generalizations, as was true of the work of Keynes on the Treaty. (Bobbs Merrill, \$4)

LABOR'S CRISIS, by Sigmund Mendelsohn. The value of this little book lies in the fact that the author reveals the viewpoint of a multitude of conservative employers of benevolent mind. He is sympathetic, in general, with the labor movement and makes astute comments on present-day conditions and tendencies. Yet at some points he seems quite inconsistent with himself. He speaks favorably of insurance against disability, unemployment, sickness and old age, but is very hesitant about a minimum wage law. He sees the moral implications of the commodity theory of labor and repudiates it, and even introduces a chapter on "moral economics"; yet he refers to the "cold fact" that "altruistic principles cannot play an important part in industrial and commercial life." But the book is revealing and is obviously sincere. (Macmillan, \$1.50.)

MEN AND STEEL, by Mary Heaton Vorse. This volume is a series of sketches and penpictures with much emotional coloring but not without literary or social value. It is not in any sense comparable to the Report on the Steel Strike by the Interchurch World Movement, yet it supplements it with a mass of such "human" material as is needed to complete a picture of the industry and of the strike. The author is frankly presenting the strikers' case and makes no pretense of impartiality. She sees only one side. But the reader gains the impression that exposed

to the same situation he too would see but one side. Hence the book is better as literature than as a contribution to the solution of a problem. (Bonii, \$1.00.)

THE PSYCHOLOGY OF THE CHRISTIAN SOUL. By George Stevens. The writer believes that Christianity is an educative process whereby the spirit of man may be trained into hatred and fear of sin. The results of his research in the sphere of subconsciousness in its relation to the soul are here set down in the language of students of the human mind. (Doran, \$1.50)

ECONOMICS, by James Cunnison. A brief and effective survey of the field of economics, written from the point of view of the new school. The author's viewpoint as honorary director of the Glasgow School of Social Study and Training influences his theory as a lecturer on economics in the University of Glasgow. He regards the industrial structure of society not as fixed but changing, and economics not as an exact science but as a deeply human description of what is taking place in production of wealth, division of labor, the nature of exchange, the laws that govern value, and the principles upon which the products of industry are distributed among individuals. The volume is unusual for clarity and compactness. The technical terms and concepts of economics are stated simply, and the book keeps close to reality. It is especially valuable to persons not familiar with economics, and to those who desire to consider the subject from the point of view of social work. (Dutton, \$2.00.)

THE PATH OF THE KING. By John Buchan. The author of "Greenmantle" here tells a story of individuality and power. The tale is based upon the belief that genius does not die out, but leaps, as a flaming spark, from generation to generation, kindling the flame eternal. The book closes with Lincoln as a leading figure. (Doran \$1.90.)

BUFF: A COLLIE. By Albert Payson Terhune. As a lover of animals and as a skillful portrayer of their characteristics, Mr. Terhune has won fame by his "Lad" and "Bruce." Any one who loves dogs—and who does not—will enjoy this book. It tells of the strange adventures that befell a collie which was both gentle and a hard fighter. (Doran, \$2.00.)

THE SUNDAY SCHOOL

The Proof of Vitality*

HOW many churches can measure up to the test of the Antioch church as shown in this lesson? The thing that impresses us most as we study this story, is not the first leg of the first missionary journey nor that violent condemnation of the sorcerer, Elymas, although we like the direct way in which Paul knocked him out. The impressive thing is that the Antioch church under the ministrations of Barnabas, Paul and other strong and good men had reached the place where it could no longer be self-contained. It must expand, it must share its life, it must press out into new fields. There are two types of churches: (1) One seeks to be the whole thing. This church boasts of big influential membership and offerings but never dreams of forming another congregation. It is too selfish to give up any of its valued members to form another group. The Year Book would not carry so many names in that case. There are many cities of from 100,000 to 150,000 where only one church of a certain persuasion exists and only because the fixed policy of that church is to hold everything to itself, to make a great name for itself. (2) The other type seeks little for itself. It throws off one mission after another. Every new suburb sees a new church started. Strong members are thrust out to man these new fields. When years have passed you will find ten or twenty prosperous churches

*Lesson for August 7, "Paul in Cyprus and Antioch." Scripture, Acts 13: 1-12.

as well as the old mother church. Here is a Mother with children, while in the other case you have a stately dame—but childless! The proof of a church's vitality is its ability to bear children. The fact to notice in this study is that Antioch had grown in grace, in numbers, in unselfishness, in missionary zeal, in love for Christ, in prayer until the urge became imperative and we see this early church gathering into a great prayer-meeting, even with fasting, asking God to send out laborers into the vast harvest fields. What courage that must have taken then! All untried were these fields. We have centuries of experience to cheer us on. We can see the changes wrought in China, we can see the miracles of the Congo, we have seen the power of the gospel to make republics and cast out cannibalism and every sin. Upon such evidence we send forth our young people, but in Antioch there was only the faith and the high pressure of true religion. What would happen in any one of our churches if after a series of earnest sermons a conviction were developed that out of that very group someone or more ought to go to the foreign field? Prayer meetings would be held where men and women would pray for guidance and all would be ready to go or send! How long would the young men and young women withstand such an atmospheric pressure? Jesus lifted up his eyes and saw the harvest fields, ripe, dead ripe for the reapers. He told us to pray that the Lord would send forth reapers. Instead of many of the dull and inane prayers which we hear in modern pulpits suppose the preacher should get up some morning and with a thrill in his voice and a throb in his heart would say, "O God, we pray Thee to thrust forth some of our group as foreign missionaries, for Christ's sake, Amen?" Suppose he stopped right there? Suppose that the elders caught that note, thought the problem through until they would be willing for their own sons and daughters to go and that then they would get up in prayer-meeting Wednesday night and pray after this fashion, "O God, in Jesus' name we ask that right out of our own families Thou wouldst send forth laborers into Thy harvest fields; lay Thy hands upon us or upon our children if it be Thy will but send the reapers forth, Amen." How long would the people stand that kind of earnest praying, backed by conviction? Not long. The seminaries would be filled, the missionary colleges would be over-crowded. Suppose your class this morning would go apart into a quiet room and make such prayers, who dares to think what would happen? "Pray ye the Lord of the harvest that He send forth reapers into that harvest." That is a command, as imperative as any other and how shamefully neglected. When you talk of Apostolic Christianity do not overlook this!

JOHN R. EWERS.

RELIGION AMONG AMERICAN MEN

A GREAT cross section of American life —this our army in the World War has surely been. What it has shown of the real religious life of American men, and the vital lessons which the church should learn from it, are presented in this, the first of the studies made by the Committee on the War and the Religious Outlook. Every minister who wishes to know the heart of the average American man—and especially the young man—should read this significant volume. Cloth, \$2.00.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopalians Join in Federation Work

For a long time the church federation movement has halted because the Protestant Episcopal church has not joined heartily. The Lambeth Conference spoke a clear word on this point. While not favoring national federation movements, it urged the Episcopalians to join in local church councils. In many city federations all over America the change of front is being felt. This strong communion deserved more place in the leadership of the Christian forces than in the past it has exercised. Isolation kept it impotent in the larger community movements. In this new day a wholesome and gracious influence will be wielded on the church of Christ by the Episcopalians.

Dr. Douglas Changes Pastorate

Dr. Lloyd C. Douglas has resigned as pastor of First Congregational church of Ann Arbor, Mich., and accepted the pastorate of First Congregational church of Akron, O. In the latter city he will have a corps of assistants and the use of a church plant described as "the very last word in comfort, convenience and serviceableness." He will begin his duties in the new field in September. Dr. Douglas is known to Christian Century readers as a frequent contributor to its pages. He is the author of "Wanted—A Congregation."

Woman Heads the Baptist Denomination This Year

The Baptists have "scooped" the Christian world in one thing at least. While the various denominations have debated the question of the place of woman in the church, the northern Baptists have elected one to head their organization this year. The following is the officary of the Northern Baptist convention for the coming year: President, Mrs. W. A. Montgomery, Rochester, N. Y.; first vice president, Mr. Corwin S. Shank, Seattle, Wash.; second vice president, Rev. J. J. Ross, Chicago, Ill.; corresponding secretary, Rev. William C. Bitting, St. Louis, Mo.; recording secretary, Rev. Maurice A. Levy, Pittsfield, Mass.; statistical secretary, Rev. Charles A. Walker, West Chester, Pa.; treasurer, Mr. Frank L. Miner, Des Moines, Iowa.

Lloyd-George the Greatest of Bishop-Makers

No premier in modern times has created so many bishops of the Established church as has David Lloyd-George, premier of the British Empire. This is the more astonishing in view of the fact that Mr. Lloyd-George is a free-churchman and belongs to a denomination which believes that church and state should be separate. The church of England has forty-two bishops in England and Wales, and sixteen of these have been appointed by the present premier. The influence of these appointments on the church of England is important. While the pre-

mier cannot altogether override ecclesiastical sentiment, nevertheless his appointments have tended to weaken the high church party and to give the broad churchmen a better standing in the nation. The present anomalous situation has led many Episcopalians of England to come over to the idea of disestablishment. The idea of a free churchman appointing the bishops is very distasteful to those who hold to the high church view of the church of England.

Bryan's Attack on Evolution Circulated

The recent address of William Jennings Bryan at Moody Institute, Chicago, directed against the believers in the evolutionary hypothesis has been circulated widely over the country. Mr. Bryan turns the shafts of ridicule which have made him feared on the public forum against the Darwinian ideas. He believes that in this new crusade he is fighting the major enemy of Christian civilization. In the introduction to his address he says: "I come to present to you the Bible as the word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism and pantheism, and plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against those enemies of the church, Christianity and civilization."

Settle the Question of Sunday Movies by Conference

About a year ago the moving picture theaters of Kirksville, Mo., began giving Sunday exhibitions. Recently there was a conference in the office of the prosecuting attorney between the managers and owners of the theaters on one hand, and the leading members of the Christian church on the other. The church people insisted that the theaters were hurting the work of the churches and claimed that the show houses could be closed by law. The theater people denied that legal action would be effective, but offered to close up their houses on Sunday voluntarily in view of the statement of the church people that the films were hurting church attendance. Thus the Sunday movie controversy which disturbs so many communities these days has found an amicable and friendly settlement in Kirksville.

Open Air Preaching Much in Vogue

The unusually hot summer has encouraged a great increase in open-air preaching on the part of the churches. Church lawns are being utilized for congregations with chairs placed in the open. First Congregational church of Oak Park, Ill., has an out-door pulpit of

stone as a part of the regular equipment of the church. At Evanston, Ill., in addition to a service in First Baptist church under community auspices, there is an open-air service in Foster Field, a playground, where the audiences are much larger than in the church. In smaller cities there are meetings from the courthouse steps or in the town parks.

Women Plan to Care for Children of Factory Operatives

A group of women met in the Metropolitan Tower in New York recently to consider the needs of the millions of children of factory operatives on foreign fields. The coming of western industrialism to eastern lands gives to the missionary problem a new angle. In the view of the women there is also a new opportunity. With the mother at work in the factories Christian care may bring to the children of the eastern lands much more quickly a knowledge of the Christian gospel. The committee decided that in the next four years a worker would be placed in each field for service among the children. These workers will be directed by the World's Sunday School Association.

Chautauqua Recognizes Place of Missions

While the mother Chautauqua in New York has always had many Bible lectures on its program there has never been any provision for the teaching of Christian missions. This year Dr. J. C. Archer of the Divinity School of Yale University was called to give two courses on Christian missions. There is rumor of the establishing of a missions house which would make the missionary interest a permanent part of the Chautauqua program.

Roof Garden Socials a Church Enterprise

The intense heat in Texas in the summertime tends to slow down church work a great deal in spite of the well known zeal of the church workers of that enterprising state. South End Christian church of Houston made ready for the summertime by providing a roof garden. This summer it is being used for a series of socials and one of the items at a recent entertainment was a moving picture exhibition. Rev. W. D. Ryan recently became pastor of this church, coming from Youngstown, Ohio.

Disciples at Bethany Park Will Debate

Disciples ministers in the early days were often called upon to defend their views upon the public forum. The debating history of Alexander Campbell is a well known feature in the church life of the past century. In these latter days there has been so little of debate that even Disciple problems have not been often discussed in the church conventions. Hoosier ministers believe that the way out of some modern difficulties is through a return to the forum. At the Ministers'

Retreat at Bethany Park Assembly, near Indianapolis, the first week in August there will be two debates every day. The questions proposed indicate that the ministers are going to face real problems rather than fictitious ones. Some of the questions up for discussion are: "Professional Evangelism vs. Educational Evangelism," "The Church College vs. the State University," "The Community Church vs. the Denominational Church," "The Closed Sunday vs. the Recreational Sunday," "The Church Should Investigate the Industrial Situation," "Ultimate Authority for the Individual Christian is Found in the Christian Consciousness Rather than in the Scriptures," "Should Disciples Emphasize Christian Unity or the Restoration of the New Testament Church," "The Disciples Should Become a Representative Democracy in Control of Their Missionary and Educational Agencies."

Unitarians Will Be Fellowshiped

The bitterness of the ancient Unitarian controversy of New England is abating as the years go by. This is well illustrated in a recent action taken by the executive committee of the Massachusetts Sunday School Association. This committee has voted to receive Unitarian and other disfellowshipped schools into fellowship providing the district associations approve the action of the committee. The Universalists were received several years ago and under the present action it is contemplated that the Unitarians might accept membership in the association. The fear that the Unitarians might get the best of the argument seems to have abated in evangelical circles, for isolation speaks to the world of just such a fear.

Jews Sadly Divided Over Zionism

Zionism threatens to be the rock on which Jews will split, just as the second coming doctrine menaces the Christian churches. Both Reformed and Orthodox Jews are split without regard to the usual theological differences and along new lines. The anti-Zionists are alarmed at the prospect of a Jewish state in Palestine and are organizing to oppose it. The Zionists themselves are now split into two organizations. The society headed by Judge Brandeis is opposed to taking European immigrants to Palestine entirely at American expense. The other society looks upon the Zionist project more from the philanthropic than from the industrial and political viewpoint.

Rev. Alexander Paul Becomes Candidate Secretary

Rev. Alexander Paul, a returned missionary from China, has been drafted by the United Christian Missionary Society to fill the place of candidate secretary, made vacant by the death of D. O. Cunningham. Mr. Paul has not consented to occupy this position permanently since he much prefers the work on the foreign field. In China he has been known as a man of open vision, seeing the problems of the mission field

not only in terms of the individual experience, but also from the standpoint of the whole nation. A native of Ireland, he will carry into his work as candidate secretary the eloquence and enthusiasm of his native land. During the coming year he will visit colleges and state universities in an effort to commend the task on the foreign field to the enthusiasm of Disciples young people.

Young Minister Scores a Success

Rev. Kirby Page, a young Disciples minister, has scored a unique success in a metropolitan field. He took the Ridgewood Community church of Brooklyn, N. Y., which was on its last legs, having only seven active members at the time. In three years 301 new members have been received, and the present membership of the church is 258. Mr. Page is closing his work with the Ridgewood church to devote himself to research work in connection with the work headed up by Sherwood Eddy. Mr. Page is an author and lecturer as well as a minister.

Temperance Workers Are in Disagreement

A bitter feud has broken out among the temperance workers at Washington. Mr. Edwin C. Dinwiddie was for a number of years connected with the Anti-Saloon League, and used to be credited with many of its victories. He resigned a year ago, under pressure from the league leaders, the latter assert. He holds to a moderate position in the matter of law enforcement while the league officials foster the more drastic bills. Mr. Dinwiddie is now the superintendent of the National Temperance Bureau, the Washington representative of the International Order of Good Templars and

the president of the International Congress against Alcoholism. Mr. Dinwiddie recently defended the action of Attorney General Palmer for ruling in favor of medicinal beer.

Methodists Declare a Dividend on Their Publishing Work

The Methodist Book Concern has just issued its annual report, and declared the annual dividend. The money goes into the pension fund of the church and in former days was the chief item of support for the aged and disabled ministers of the denomination. The dividend this year is \$275,000, which is a considerable sum in view of the difficulties of the publishing business in these days of high costs. The Methodist Book Concern is charged with the publication of books, Sunday school supplies and periodicals which are used by a denomination of six million people.

Federal Council Organizes Commission on Racial Relations

The riot at Tulsa and other portentous events has led the Federal Council of Churches to organize a new commission on Negro Churches and Race Relations. The first meeting of the new commission was held at Washington, D. C., on July 12. The meeting was presided over by John J. Eagen, of Atlanta, Ga. He is president of the Atlanta Council of Churches and one of the leading Christian laymen of the south. The commission numbers about one hundred white and colored churchmen, most of them being citizens of the southland. These men insist that there is no inevitable conflict between the races, since humanity is an organism. The ideas on one hand, that the races should be segregated, or on the

Presbyterians Send Out New Missionaries

THE Presbyterian church is sending out 111 new missionaries this year. These appointees met the secretaries, board members and furloughed missionaries in New York recently for final instructions. This is an annual custom of the Presbyterians. An address of welcome was delivered by Dr. George Alexander, president of the board of foreign missions. Addresses were also delivered by Dr. Robert E. Speer and Dr. Arthur J. Brown. Dr. Brown gave the new missionaries some wholesome negatives. He said: "It is no part of your aim to Americanize the people, nor to interfere with their manners or customs unless there is a moral question involved. Nor is secular education the missionary aim. Neither must you exploit your own denomination." Dr. Speer spoke on the missionary motive. "The highest motive is the motive of obedience," he declared. "Another great motive is gratitude, the inability to keep to ourselves what Christ has given us. Christ's message must reach the heart of the people. Preaching the gospel is not giving out, but getting in. Our hearts must be the altar and

Christ's love the flame." Fifteen of the missionaries go for special terms and special projects while the others go in the regular way to a life work. It is interesting to note that eighteen of the group are ordained men. There are eight doctors, eight nurses, and thirty-two educators and evangelists. Of the women, twenty-nine are wives or fiancées of other missionaries. Among the special term missionaries are four agriculturists, two architects, six teachers and three wives of missionaries. The furloughed missionaries spoke in the practical vein, advising with regard to travel convenience, house-keeping problems on the field and many other every-day matters. The missionary girls among the appointees were urged not to be diverted from their life work by marriage to men of no missionary purpose, and the single men missionaries were told right out to look for a life companion among the girls of missionary inclination. The assignment of the missionaries to the various fields is now practically complete. Assignments are made after careful consultation with the new missionaries.

other that they be amalgamated, are condemned. It is thought the commission may be a clearing house for the races. Mob violence will be denounced throughout the churches cooperating with the Federal Council, for on this matter all Christians can agree.

Astonishing Results from Rural Survey

The Ohio Federation of Churches has published some of the results of a rural survey which was made recently. Some astonishing results are presented in maps and graphs. Summerford Community, in Madison county, has 300 people at the community center and approximately 775 in the whole community. Three church buildings are in the midst of the community, one without services and the other two with non-resident pastors. The churches confine their efforts to a small section of the area with the result that two thirds of the people are unchurched. Thus overchurching in one section has meant utter religious neglect in another. The same sort of a situation is to be found in Rome Community in Adams county. In Meigs county there are 31 resident pastors. All of these are located in twelve of the twenty-four communities in the county, leaving twelve communities without a single resident pastor. A strip of territory eight miles wide and thirteen miles long has not a single resident pastor. The survey is such an indictment of modern denominationalism as to shake to its foundations the present method of organizing the church.

Bible Study in Texas Schools

The study of the Bible has been introduced into the public schools in Hereford, Tex. Through the leadership of a Christian layman who is a tither, the Bible courses were established in 1917. In the high school the courses are elective, but in the grade schools all students are required to take the work. Two forty-five minute periods a week have been given in the high school, and a total enrolment of 250 was secured last year. After a year of experimentation during which time the teacher was paid by Mr. G. A. F. Parker, the churches of Hereford realized the value of the work, and they are now underwriting the expense. It is the testimony of the superintendent of schools that the problem of discipline in the schools has been made vastly easier by the introduction of the Bible courses.

"A Warless World by 1923" the New Slogan

Christian Endeavor now has a new slogan. It will be remembered that in 1911 the world was startled by a slogan "A Saloonless Nation by 1923." The great convention in New York City early in July adopted a new slogan equally startling, "A Warless World by 1923." It was curious that only a day or so after the slogan was adopted, President Harding called the disarmament congress. Dr. F. E. Clark is very happy over the great New York convention which brought to-

gether 16,000 people from all parts of the world. The society now numbers four million members, and has 80,000 societies living on five continents and speaking over a hundred different languages. Dr. Clark said at the conclusion of the convention: "We have gained from this convention the spirit and incentive to go back to our homes and carry forward the great work to which we are consecrated. Christian Endeavor is stronger than ever, better organized, and has a mighty fine staff of field secretaries throughout the world. Our future has never been so bright, especially as we

find the various denominations growing more receptive, almost day by day."

New Era Magazine Will Have a New Editor

The last General Assembly of the Presbyterian church directed that in the future the New Era Magazine should be conducted by the boards in charge of the benevolences of the church. In pursuance of this policy a committee of seven has been formed. The journal will have a change of name and will be called the Presbyterian Magazine henceforth. Dr.

(Continued on page 23)

Fighting for Faith

ONE of the great hours in the National Congregational Council comes when the council preacher brings his spiritual message to the ministers and the churches. Dr. Gaius Glenn Atkins of Detroit performed this service at Los Angeles with rare insight and power. Interpreting the wistful mood of many in our churches today he told how an oldtime hero fought for his faith in the midst of the turmoil and tragedy of his own day. Many of our readers will be heartened by this message of hope. Dr. Atkins said in part:

"This old story of Elijah's has a meaning for our time. It is the story of a lonely and discouraged man who had been fighting for his faith against long odds and who had seemed for the moment to win, but who discovered when his great day was over that though you may slay the priests of false gods with the sword, you cannot change the hearts of men by any such weapon as that. His work seemed to have failed, and he fled. All this is as familiar as anything in the Bible and belongs to ancient customs and ancient times. But the splendid spiritual insights of the story have a timeless truth.

"For we, too, who thought ourselves but yesterday to have won such a fight for the kingdom of God as men had never won before and to be standing on the threshold of a new world, have been taught as Elijah, that though you may do much with the sword you can not by such a weapon as that so change the hearts of men as to bring true the hopes and dreams of the years. We have made Elijah's mistake, we have fallen a little into Elijah's despair. We need Elijah's saving bosom.

"And first we need a true understanding of God's true ways. Only the sense of a power and wisdom beyond our own is great enough either to comfort or control or inspire us. A time which cannot face back upon a greater than itself, a time unchecked in its haste and unawed in its pride and unguided in its folly—and uncomfortable in its sorrows and unsaved in its sins by a living faith in God is both hopeless and helpless. The world needs God.

"But that is so true a commonplace as to need no dwelling upon—least of all, in this presence. We know our need of God well enough, and each one of us in his own way gets him a god, for wher-

ever our loyalties and adorations and residences are, there our God is—be our creeds what they may.

"And these real gods of ours, these gods that really move and rule us, do because they move and rule us, make our souls and our worlds. If, then, we could come only to a true understanding of God's true ways and a hearty obedience thereto we might fill our souls and our world with the wonder and beauty of God and so our understanding of God becomes more important than anything else in the world save two things—our love for God and our obedience to his will."

"In the story of Elijah two contrasting conceptions of God are put one against the other: God as force, against God as reason, appeal to understanding. God as the one who drives, as against a God who calls. God, as wind and fire and earthquake, against the God of the still small voice. Nay, it was not a contrast, it was a correction. It was only Elijah who had supposed God as these shaking, burning, beating forces. But God was the quiet, to be heard only by the hushed soul and working in a quiet, inward way.

"Our time needs to be taught that. The fire, wind and earthquake live still in our society and our souls. We are impatient and fearful of quiet forces, our approved methods are the 'drive,' our considerable concern is with our machinery, and our final weapon is force. We forge our guns for our fears or our desires, and load our shells with destruction and terror. And still we are neither safely at peace nor do any of our concerns too much prosper in our hands. May it not be that we have the wrong gods and that we need to be taught anew that God is in the still small voice.

"That is to say, God is to be found in reason and conscience and in holy obedience to those true laws of life which are always spiritual. God is in insight and understanding, and in such methods as may finally win in the relationship of men of good will. He is in slow and patient things, in growth, in education, in the recasting of life from within, in the slow conformity of a troubled world to true values and methods, and ends, through the transformation of life itself. There was no other way for a lonely prophet 3000 years ago. There is no other method for the church today."

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Jame^s H. Snowden has been elected as editor. Dr. Snowden has taught in the Presbyterian Seminary at Pittsburgh and is known for his sound and scholarly books on a variety of religious subjects. Mr. Walter I. Clarke, who has been editing the magazine, will continue with the journal until October 1, when the new order of things begins. The bureau of publicity of the church will henceforth confine its efforts to advertising the Presbyterian denomination through a press bureau service to secular and religious papers throughout the United States. This press bureau service has been very efficiently organized the past year and has helped to make Presbyterian work as well known as that of any denomination in the country.

Missionary Administrator Has a Great Trip

Dr. S. G. Inman, secretary of the Committee on Cooperation in Latin America, has returned from a trip of inspection in Latin-American fields. Among other experiences he went up the Parana river to Corrientes, one of the cities which has been allocated to the Disciples of Christ. He has held conferences with some of the strongest men of the Latin American continent. Among his other experiences has been the privilege of lecturing in some of the great universities of the southern continent. After completing his work in Latin America, he went to Spain and Portugal to confer with publishers about the publication of Spanish literature. Dr. Inman has made himself conversant with the thought and life of the Latin Americans in a way quite unique for this time, and his expert knowledge is at the service of all the mission boards operating in these fields.

Church Advertisers Hold Convention

Several years ago the Associated Advertising Clubs of the World organized a group of churchmen in the interest of larger publicity for the church. The ad-

vertising convention was held at Atlanta, Georgia, this year, the middle of June, and the church section was presided over by Dr. Christian F. Reisner. In the church program one of the unique addresses was that by Rev. Hubert Cowley-Carroll, rector of Trinity Episcopal church of Hamilton, O., on "Extending the Kingdom of God by Wireless Telephone." He sends his service by wireless each Sunday evening, and it is received by a large number of amateur operators. There is a small outfit carried in a suitcase which connects up for the benefit of sick people. A Pittsburgh rector follows the same practice.

Commission to Study Education in China

The recent Baptist convention in Des Moines created a commission to go to the orient for a year and study the subject of Christian education. Among the appointees on this commission are Dr. E. D. Burton of the University of Chicago and Rev. Frank W. Padelford, sec-

retary of the board of education. Dr. Burton has been largely influential in his denomination in connection with mission work, and his appointment on this important commission in the face of the hue and cry of the conservatives is a great tribute to his probity and intellectual soundness.

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Can the Church Survive in the Changing Order?

By Albert Parker Fitch

"Can the church survive in the changing order?" It is a real question. We have a way of supposing that she cannot perish, but there is no such a thing as permanency of this sort in the social structure.

The question is not only real, it is grave, important. At few other times in man's mental and moral history has he more needed the guiding and steadying leadership of a strong religious organization than now.

Can the church survive in the changing order? Well, the answer will depend upon the extent and character of her faith. The day has come for dropping a liberal apologetic for scholastic Christianity; for trying to define ancient phrases which once carried an open and ingenuous meaning; for reinterpreting historical movements so as to make them unhistorically acceptable; for reading twentieth century sophistries into good third century metaphysics.

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